

THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

VOL. VII.]

PHILADELPHIA, DECEMBER, 1826.

[No. 84]

Brief paragraphs for the Reformer.

HIERARCHIES—CHURCH ESTABLISHMENTS.

The first we read of was set up by Constantine in the third century, and himself assumed the power to do what he pleased both in church and state affairs. By degrees the clergy arrived at the power of choosing a head to the church, and a Pope was set up. At the Reformation, so called, Calvin, Luther, and others, became heads of various sects, and since that time, by the cunning craftiness of men, a vast variety of heads have appeared. In England, the King, (or for want of male issue, the Queen) is head of the Church, and to make short—Synods, Presbyteries, Conventions, and Associations of the clergy, have multiplied, and are sending out hosts of men like themselves, who are spreading themselves in this country as the priests, monks, and friars, who, like locusts, overran and spoiled the countries in Europe. These hierarchies are sanctioned by charters, donations, grants of money, lands, lotteries, and in divers manners and ways. It would take up much time to enumerate the tricks and contrivances of these people to collect and fund monies for their own purposes and aggrandizement. It is certain that the present clergy are not many shades removed from those of the last century.

In a late Baptist paper, printed at Utica, there is a piece written on the qualifications of *ministers*, in the old leaden style. The writer says, "it is the duty of those [meaning the layers on of hands] who *make* ministers, as well as the duty of those wishing *to be made*, to be careful," &c. Now this affair of laying on of hands among pro-

testants, appears something below popery. The *Pope*, when he ordains, pretends that he has a divine right to do so, and that a divine unction follows the act. Protestant divines say that divine gifts ceased with the Apostolic age, for they are too knowing to avow that the subjects on whom they lay hands are thereby endowed with the Holy Spirit. Hence they virtually acknowledge the practice to be but a mere form while they yet continue it.

A book was printed in the course of last war, in New York, on the question, "Is it lawful for christians to go to war?" and a learned preacher in the same city, preached and published another book containing sermons, to prove that it was lawful for christians to become soldiers. He or some other preacher said that "John the Baptist did not condemn the soldiers on account of their profession,"—forgetting to note the words of the Baptist—"do violence to no man." Now, I would ask, of what use would a soldier be to his commander if he were *to do no violence* on the battle day.

Question proposed to Presbyterians—If the *Supreme Being* "fore-ordained whatsoever comes to pass," as taught in your catechism, then it was *ordained* that Cain should murder Abel,—for it *came to pass*. But this paradox you present to children, and impress it on their minds—will they not, by and by, revolt against such *dogmas*, and be ready, with them, to throw away all the good you taught them?

The religion of the *Apostolic day* consisted in a faith that worked by love, purified the heart, and abounded in good works."—But, alas! the religion

of *this day* is such that whoever would undertake to reform it, must be tied to the task of clearing away the mighty mass of *rubbish* which the cupidity and ingenuity of men have heaped upon the *good old foundation*, before he can set about "*building with gold, silver, or precious stones.*"

H. I.

[From the Boston Recorder & Telegraph.]

PENURIOUSNESS OF CHARITY.

Messrs. Editors—I believe it is pretty generally admitted, by good men, that the funds contributed to our great objects of charity, fall very far short of the magnitude and importance of those objects. The design of these paragraphs is to show, what I believe has seldom been insisted on,—that those funds are not at all commensurate with the *amount of talent and effort which it costs to obtain them*. I mean to say, that it is by a most laborious process men are ordinarily induced to part with their money in aid of the cause of christian benevolence.

A brief illustration will set this in a strong light. The receipts of the American Board of Foreign Missions the past year, were about 60,000 dollars. This is a very respectable income, though (it should be remarked) considerably less than the regular operations of that institution will greatly need the current year. But what a vast amount of moral power has been expended, in order to procure that sum of money. Of the labors of the executive officers of the Board, I need say nothing, except that they have not been idle at their post. The travelling agents of the Board have been active and able. The collectors of the thousand subsidiary Associations, have been diligent and faithful. Many persons whose minds are of a high order, have also made speeches, and preached sermons, on the subject of foreign missions; and missionary sermons, reports of auxiliaries, and abstracts of speeches, have been printed and circulated all over the country. Moreover, the Board has sent

forth its own Annual Report, filled with interesting facts, and has accompanied it with various other documents of a kindred nature, and the same design; and not less than 12,000 copies of its monthly publication, the pages of which have been occupied by the most animating intelligence from heathen nations, have been sent every month through the land. Add to this, the private correspondence of missionaries, and of the friends of missions—the official correspondence of the public functionaries—the exhortations at a thousand Monthly Concerts, the force of bright examples, which the God of grace has scattered through our States, the influence of religious publications, which are issued on individual responsibility in almost every district, and the co-operating agency of kindred charities;—and an amazing weight of most urgent motive is seen to bear on the general spirit of christian benevolence, and all tending directly to augment the contributions in aid of missions to the heathen. And yet, after such a vast exertion of moral power upon a rich christian community, for a whole year, and in behalf of a most excellent object, only 60,000 dollars have been obtained!

From each of the other departments of benevolent operation, we might draw an illustration like the above, to deepen the colouring, and strengthen the effect of the picture, but it is not necessary.

Is it hard, does it cost much sweat of the brow, and many painful efforts to earn money and accumulate property? It is harder, it costs more varied, painful, unremitted efforts, to get a small percentage of it from the hands of christian people, for the service of the Lord, after they have acquired it. It requires more expense of nerve, and and muscle, and talent; more time and hard labour, more thought and plan—more activity, and vigilance, and perseverance, to procure money for the noblest of all objects which solicit human

attention, than it does to procure and save the same sum from the commerce and business of the world.

Does any one say, "My property was acquired by painful effort, and I must bestow with a sparing hand?" O think, *you* are not the only person who labours hard. Look at the poor public servants of the church, to whom is assigned the duty of soliciting the funds necessary for carrying on the noblest enterprises of the age. They labour harder than you do. And why? Because it costs so much exertion to get your money for a good object. Reflect! What a waste of talent and moral power is occasioned by the penuriousness of your benevolence! *Money must be had, and had in abundance, or the great wheels must stop; and all that machinery must be employed, cost what it will, which is really necessary to obtain the funds. And funds must be obtained, or the world will never be converted.*

Oh, wait not to be solicited and urged again and again. Open your coffers unasked, freely, liberally, and often. Then will the darkest spot—the penuriousness, the covetousness of her charity—be removed from the character of the church; and the only obstacle to the wide and glorious extension of all our systems of benevolence will cease to exist.

[The above is a specimen of numerous other pieces, penned in the eastern states, to obtain money from the people. Every artifice, scheme, and invention, are there resorted to, to obtain funds, and yet, after all, it seems the people are brought to contribute with the greatest difficulty. Whether there is any religion in such management, or whether true christianity can ever be promoted by such measures, are questions which the honest and candid reader is left to decide.—*Ed. Ref.*]

[From the Christian Inquirer.]

SPEECHES TO SOCIETIES.

The hypocrisy and cant which is discovered in the celebration of the anniversaries of benevolent institutions, and which we have frequently noticed and

condemned, is clearly exposed, and justly censured, in the following paragraph from the Christian Register:

"We have followed the English fashion, in this country, of having formal speeches made at our religious and benevolent anniversaries, and printed afterwards. A distant contributor to any of these charities, has little knowledge of the machinery with which an anniversary is got up. He reads in his paper, that at a numerously attended annual meeting, Mr. H. offered a motion, and Mr. O. seconded the same, each making an elegant speech, of which the society hopes to furnish their readers with a sketch. He thinks that these efforts were the unpremeditated thoughts of the moment; especially when he reads, 'I rise with diffidence, Mr. President;' 'Sir, I did not intend to speak on this occasion;' 'Permit me to offer a few unpremeditated thoughts.' Little does the reader imagine that most anniversary motions are coined by the Managers; that gentlemen are sent for, from distant places, to manufacture and deliver speeches on topics sent to them; that most of the speeches are written out at length—some being accurately committed to memory, and others manfully read; that an arrangement is made where Mr. H. shall sit, and where Mr. O. is to stand, so that the whole may appear natural. Away with such deception! Banish such machinery! It is inconsistent with Christian simplicity and godly sincerity. Ask gentlemen to attend and to deliver speeches if you please, but let their own piety and sense instruct them when to speak and what to say. Call not a sermon without a text, a speech, nor delude distant readers with a show of zeal."

[From an English publication.]

The *working* Clergy, as they are called, have scarcely ever occasion to compose an original Sermon. The market is really overstocked with this kind of commodity: we scarcely ever turn over a newspaper without meeting advertise-

ments for the sale of manuscript sermons, which, next to agricultural produce, seems the most abundant of all things. We shall transcribe two or three advertisements which will throw some light on the church discipline.—The first is a sale of Orthodox sermons.

[From the Courier of Nov. 2nd.]

TO THE CLERGY.

To be sold, a quantity of most excellent and original Sermons in manuscript, written in a bold and legible hand. The style is very superior, and they are strictly orthodox, the deceased author having been a distinguished member of the established church.—They will be sold either together or in parcels of not less than 20. It will be useless to apply to gratify mere idle curiosity.

[From the Times of Nov. 12th.]

HOLY ORDERS.

Any gentlemen at present in, or about taking Holy Orders, may purchase from the author's widow, a *Lot of Original Manuscript Sermons* of a chaste classic style, on subjects doctrinal and practical, and such as are enjoined by the forms of our church, and of strictly orthodox sentiments, fit either for a town or country audience, having received the approbation of both.

Sometimes parcels of Sermons in the lithographic type are advertised for sale. This type being an imitation of writing, sermons composed in it pass very well with the congregation for original compositions, and the minister has the credit of putting forth a good discourse, the result of the previous week's hard study and preparation. The following is a lot of Sermons of this sort; the advertiser is a sly rogue, and has put his advertisement in Latin, which, for the benefit of those who do not understand that quack lingo, we shall render freely into English.

[From the Times of Oct. 7th.]

Ad Clero—Sexaginto conciones, nunquam antehac promulgatæ, lithographice impressæ, fideliter MMS. imitantes,

in usum publicum verbi divini præconum accommodatæ. A Presbytero Ecclesiæ Anglicanæ. Prostant venales apud R—— et C——, bibliopolas, in vico vulgo dicto "The Strand." No.——. N.B. Twenty of the above are now ready for delivery to subscribers; the whole will be finished about Christmas.

[TRANSLATION.]

Very Private—To the Right Reverend Fathers in God, the Venerable Archdeacons, the Very Reverend Deans, and other Reverend and Holy Persons, greeting:

Entirely new. 700 Sermons, in lithographic type, faithfully imitating manuscript, for the accommodation of the ministers of the established religion, in expounding the word of God. *By a dignitary of the Church of England.* To be sold at Messrs. R —— and C ——, booksellers, in the street, commonly called "The Strand." N.B. *No questions asked.*

A lot of Sermons of this description would be invaluable, and would afford a comfortable maintenance to a family for several generations. When they have been used by the father, they might be transmitted to the son, like a freehold estate. If they became stale, they might be sold or exchanged with a neighbouring incumbent;—this is a common practice among ministers who wish to indulge their parishioners with novelty; they exchange one old batch of sermons for another old batch of sermons from a different part of the country. The support of this religion costs the Nation *ten millions annually.*

[From the Christian Baptist, printed at Buffaloe, Virginia.]

A worthy Divine from some theological school in New England, but now an elderly preacher, not long since so-journed all night with an acquaintance of mine in the Western Reserve. By some sad misfortune he dropped a roll of sermons which contained his whole system of divinity. It was picked up

in the fields of his host, and some of the youngsters, not knowing but they had found a treasure, set about examining its contents. It proved to be a collection of thirteen or fifteen sermons in manuscript. On one page, by way of memorandum, for the use and benefit of the preacher, he had noted down the times and places in which each of the sermons was pronounced. It appeared that those sermons had been repeated in different times and places from 15 to 53 times, thus averaging 34 times each. Now, allowing one of them for each Sunday in a year, the stock had served him from nine to ten years: and at the usual price of six dollars for each delivery, this little roll had brought him in a revenue of 2856 dollars. Truly, they were valuable sermons! My informant saw the roll and the memorandum, and mentioned that the dates of some of them were, if I remember right, 13 years old. He is a man of truth, and I doubt not but that it is an unvarnished fact. Alas, for the times and the systems which give birth to such a scheme of miserable hypocrisy!—*Ed.*

—
For the Reformer.

A Mahomedan Priest and Missionary once met an Arabian of the deserts, when the following dialogue in substance, is said to have taken place:

Miss. Do you practice the duty of almsgiving?

Arab. How shall we give alms, who are ourselves so poor.

Miss. Do you perform your ablutions?

Arab. How shall we wash where there is no water.

Miss. Do you fast in the *Ramadan*?

Arab. Why should we keep *Ramadan*, when the whole year, with us, is one continued fast.

Miss. Have you performed the pilgrimage to Mecca, to pray at the tomb of Mahomet?

Arab. What need is there for us to travel to Mecca, to pray, since God is every where.

Should one of our young college made ministers meet an emigrant, (say) in the wild woods of Missouri or Michigan, would not something similar to the above transpire?—thus:

Miss. Are you a member of any of our benevolent societies?

Em. I am hard set to get a livelihood for myself and family.

Miss. Do you perform your religious duties?

Em. My religion is, to perform the duties I owe to my Maker, who is in heaven, and to his creatures upon earth.

Miss. Do you keep fasting and thanksgiving-days?

Em. I fast, sometimes, from necessity.

Miss. Do you contribute towards the support of the gospel?

Em. The gospel will support itself, I mean, its Author will support it.

Miss. Do you not think it your duty to provide for a minister, who may be your teacher?

Em. I have a minister who provides for, and teaches me, without money or price.

Miss. You are a strange mortal!

Em. And you appear to be a stranger to the Master's rule, "freely ye have received—freely give," instead of which you take from the hard earnings of the labourer, that you may live in lazy splendor by your cunning. H.I.

BISHOP HOBART AND THE ENGLISH CLERGY.

[From the *Christian Inquirer*.]

Taking up the other day the *London Quarterly Theological Review* for June, 1826, which is edited wholly by the established Clergy, I find Bishop Hobart had committed a mortal offence to them. It seems the Bishop after his return, preached and published a sermon, condemning the union of church and state, which sermon is most severely handled in this Review. The remarks are worthy of perusal, by showing, what a despicable opinion these clerical gentry have of the people in this

country. After exhausting the English language of all the scurrility it is capable of expressing as to our institutions, civil and political, with which I would not pollute this paper, a very long article is closed by the following remarks on our religious character:

"The *religious* chart of America is still the melancholy counterpart of its physical one; here and there little traces of life among *endless* sweeps of sectarian *barbarism*; the land overspread with *Dunkers* and *Thumpers* and *Memnonists* and *Jumpers*, enthusiasts, gay and gloomy, *beyond all counting*; the slaves of strange and *unscriptural* folly as *giddy* and *presumptuous* ignorance, or *reckless* and *revolting* passions; a vast, hilarious, and holy *rabble*, drugged by the cup of *Fanaticism*."

ROMAN CATHOLIC BELIEF.

A book has been put into our hands, entitled, "*The Sincere Christian instructed in the faith of Christ, from the written word, by the Rt. Rev. Bishop Hay*," with a request that we would make certain extracts, and accompany them by remarks. With the first of these requests we comply, but deem it unnecessary to attempt a refutation of doctrines so contrary to scripture and common sense. The book is a complete catechism of the faith and doctrines of the Roman Catholic Church, and when speaking of the *effects of Baptism* (by water) it says:

"The effects of baptism are these: 1. It cleanses the soul from the guilt of all preceding sins, whether original or actual. — 2. It frees us from the eternal punishment due to sin, and from all the temporal punishment, also, which the justice of God would command for the sins one may have committed before baptism. 3. It adorns the soul with the grace of justification, and with all those other graces and virtues which accompany it. 4. It makes us christians, imprinting the sacred character of a christian in the soul; and, as a consequence of all this, 5. It regenerates us by a new spiritual birth, making us children of God, members of his church, and heirs of heaven."

To the question, "*What becomes of young children who die without baptism?*" it is answered,

"If a young child were put to death for the sake of Christ, this would be to it the *baptism of blood*, and carry it to heaven; but except in this case, as such infants are incapable of having the desire of baptism, with the other necessary dispositions, if they are not actually baptised with water, they cannot go to heaven; our Saviour's words being perfectly clear and express, 'except a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.' As for what becomes of such unbaptised children, divines are divided in their opinions about it; some say one thing, some another; but as God Almighty has not been pleased to reveal it to his church, we know nothing for certain about it."

Such is the doctrine of the Roman Catholic Church respecting baptism—and it is presented to our readers without comment, believing they will require none. It is not such unscriptural and absurd doctrines that we feel so much concerned about, there being enough others ready to expose them; but it is the absurd and inconsistent practice and conduct of professed protestants, that principally engages our attention, and that we feel bound to witness against.

WESLEYAN METHODISTS.

Several of the London papers received by the late arrivals at this port, state that the Wesleyan Methodist Connexion in England, is about to return to Mr. Wesley's old plan of acting in union with the established church, and that the government of the Connexion is to be vested in two separate houses, one is composed of travelling preachers only, and the other of representatives sent by the leaders, stewards and local preachers of the several circuits and stations; no law to be binding on the society at large, without a consent of the majority of both houses. The London papers also state that the Wesleyan Methodists "will hold no meetings in canonical hours, when there is service

in the respective parish churches, nor will they administer the sacrament."—

And they further state that the Wesleyan Conference, at its late session, determined to appoint three of the leading preachers as heads of the Church, with Episcopal power, and they even go so far as to name the reverend gentlemen, who are to be invested with this new dignity. *[New York paper.]*

[From Head's Journey in South America.]

"The religion which is professed throughout the provinces of the Rio de la Plata is the Roman Catholic, but it is very different in different places. The power of the Priests and Monks has changed very much since the Revolution. At Buenos Ayres most of the convents have been suppressed, and the general wish of almost all parties is to suppress the remainder. Occasionally, an old mendicant friar is seen, dressed in grey sackcloth, and covered with dirt; but as he walks through the street, looking on the ground, his emaciated cheek and sunken eye, show that his power is crushed, and his influence gone. The churches have lost their plate, the candles are yellow, the pictures are bad, and the images are dressed in coarse English cotton. On great days, the ladies of Buenos Ayres, dressed in their best clothes, are seen going to church, followed by a black child in yellow or green livery, who carries in his arms an English hearth rug, always of the most brilliant colors, on which the lady kneels with the black child behind her; but generally the churches are deserted, and nobody is to be seen in them but a decrepit old woman or two, whispering into the chinks of the confession box.

"One day I was talking very earnestly to a person at Mendoza, at the hotel, when a poor looking monk arrived with a little image surrounded with flowers: this image my friend was obliged to kiss, and the monk then took it to every individual in the hotel—to the landlord, his servants, and even to

the black cook—who all kissed it, and then of course paid for the honour.—'The cook gave the monk two eggs.'"

[From the Christian Magazine, a Baptist publication.]

COLUMBIAN COLLEGE.

This institution is encumbered with debts to the amount of \$50,000, and has no available funds to extinguish it; and they are compelled to call upon the friends of the institution for their contributions to that amount, or suffer it to be sold at public sale. Great anxiety is created in the minds of many, by this circumstance, and they are led to inquire seriously into the cause. We are not prepared to state the cause or causes fully, but can state, that so far as we are informed, no evil intention can be imputed to any one, but there has no doubt been bad calculations and mismanagement—too much burden laid on individuals, and they have made too high calculations on the charity of its friends. If they are enabled to raise the sum sufficient to pay the debts, and release them from embarrassment, it is thought their present difficulties will serve as a remedy against future extravagance. It is desirable that the friends of the institution should exert themselves in such a manner, that no sacrifice be made.

We do most sincerely hope, that since the Baptist denomination have been delivered from the persecuting power and dominion of Anti-christ, and in common with others, enjoy the liberty of speech and of the press, that they will not be lifted up with pride, but remain that humble people which characterized them in former days. Several churches have been severely rebuked by the sale of their meeting-houses, having created debts in building, beyond their power to cancel; and we hope what has taken place in this manner, will serve as a sufficient caution to others. Perhaps pride may not have been at the bottom in all these cases, but we may calculate, that if our de-

nomination get in too great haste to have elegant meeting houses, and a learned ministry, that they will be in danger of losing that humility which belongs to the children of God.

ASIATIC MISSIONS.

A correspondent of the New York Enquirer, says, that the following exhibits the fruits of about five or six millions of dollars contributed by England and the United States, to the missions in the east:

A late Connecticut Mirror contains a letter dated Bengal Bay, in March last, in which the writer says, "he was worn out with *begging* for the Missionary College. The college has 53 students, a part of whom appear piously disposed. At Calcutta, there are five colleges. They have large and elegant buildings, but the rooms are almost empty. Three of these are called Hindoo colleges; and we conclude are heathen. At Serampore," he says "there is a superb building for a college, but it is nearly empty, and is thought too *magnificent* for the object. The number of students is about *fifty*, one class of which is English, and the *sons of Missionaries*. The Bramin class which they had is almost broken up. In the Bishop's college there are now only seven students. It has a learned principal and two professors. It is doing little in promoting general science; the students are chiefly fitted for service in the government."

[From the New York Telescope.]

Newark, N. J. October 16, 1826.

Mr. Editor—Our little town abounds with beggars in *silks* and *broadcloths*.—A few evenings ago, two well dressed persons entered my house, found my wife alone, and commenced begging. She informed them that her husband was opposed to the begging system altogether, and that she had no 'change' by her; but if she had any she would contribute something, but she knew that he would not: during their con-

versation (I did not hear it) I had to leave my shop a few minutes, when one of the beggars observed to my wife,—*Now you have a chance, your husband has gone out, you can go to the money drawer, and give us as much as you choose, and he will never know it.* The person who pocketed the cash is a total stranger, and whether the money has or ever will be expended for any charitable purpose, I think at least very doubtful. In justice to the *male* population of Newark, I must inform you the beggars were *females*.

By inserting the above fact in your paper, with any remarks you may think proper to make, it may have a tendency to put a stop to such conduct, and will oblige a

SUBSCRIBER.

[From the New York Observer.]

INDIAN MISSIONS.

Mr. Van Tassel not long since visited the great body of the Indians who live at the mouth of the Maumee river, twenty-three miles from Ebenezer.—The chiefs and principal men attended his preaching, and listened attentively. "But when I proposed to establish schools among them," says Mr. Van Tassel, "they replied—'We love to hear you talk about the Great Spirit; that is very good; but when you speak of establishing schools, we don't know, it looks good, we know you are wise, you know a great deal, but we are afraid you have set a trap, and covered it very deep, so that we shall not see it till we find ourselves caught, and then it will be too late. We tell you we have been cheated so many times by the white people, we cannot accept of your offer—we are afraid of you.'"

THE INDIANS.

Two Indians were tried at the Supreme Court for Berkshire County, (Mass.) on the 21st ult. charged with the murder of Joel Freeman, a negro. One was acquitted, the other pronounced guilty. The Berkshire American says,

"These Indians are some of the last remains of the Stockbridge tribe. A few of them still live in this county—but ah! how different from their forefathers, the bold, unconquered sons of the forest—how degraded by civilization! or rather by the profligate habits derived from their civilized neighbours. Drunkenness was the cause of the murder. The *white* community cannot but feel in a great measure responsible for a crime to be expiated only by death, for having introduced among the once temperate Aborigines, the parent of crimes,—the sin of drunkenness."

These Indians have been surrounded by the white people for more than half a century, and reside in a county where more has been done to send the gospel to the heathen, and educate young men for the ministry, in proportion to the means of the inhabitants, than any section of our union. Yet we find in their very midst a tribe of Indians, or heathen, fast approaching to entire extinction under the weight of their depravity, acquired and increased by their intimacy and connection with those very people who are so much concerned for the conversion of the Hindoos 12,000 miles distant, and the civilization of the Indian tribes in the remote forests of the west.

THE RIGHT WAY.

There is one right way and a great many wrong ways of living, acting and speaking, of doing every thing, and the right way is always the best; because it is the easiest, the safest, the most profitable and the most pleasant. And it is much easier to show that the great mass of mankind mistake this way, than to give the reason why they do so. It is a plain road—there are pointers up at every corner—and he who runs may read. And yet compared with the scattered crowd, but a few solitary travellers are to be found journeying on through life in *the right way*.

Most people who go wrong, know very well what they are about—and

where they are. The prodigal, the drunkard, the grossly criminal, do not generally pretend that they are in the right way—they can give you many excuses for leaving it, and such perhaps, as are reasonable to themselves, I don't say *satisfactory*—for he who misses the way, never misses the forfeit,—and all who travel the wrong road must pay the toll gatherer, however plausible the reason that brought them there may be.

Among these excuses, one of the foremost and most frequent is, that the first wanderings were unintentional, and to them imperceptible—and that they have now gone so far astray, that the force of habit prevents their return. This is just as reasonable, as it would be for a man whose business lay in Boston, to persist in travelling to New Orleans, because by a mistake, he had gone a day's journey south instead of east.

The truth is, the wrong way has a strange fascination about it, the force and operation of which we see without being able to account for it; it is the same nameless and mysterious charm with which the serpent enchains the powerless bird; and full as it is of disappointments and sorrows, few who have gone far in it ever return. There are a series of progressive steps, from bad to worse, each of which when taken, renders the task of getting back more difficult.

How much better would it be then, for all of us to choose the right way—the choice requires simply, the exercise of reason—plain common sense, wherever it is permitted to preponderate over the passions, will be a sufficient guide—for the reason why we see so many enigmas in men, is that they control reason, instead of suffering reason to control them. [*Emporium*.]

"Trust in God—tell truth—lash all that deserve the lash, doing it 'decently and in order'—and fear nothing but doing wrong; are excellent mottos or land-marks for editors and correspondents."

[*American Eagle*.]

[From the Gospel Herald.]

WHAT SHALL WE DO THEN?

"He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." *Luke, iii. 11.*

When John, the precursor of Jesus Christ, commenced the preaching of repentance to the people, they asked, "What shall we do then?" and received for answer the words above quoted. We are more and more convinced every day of the lamentable truth of the proposition, that there is, comparatively, but little true religion in the world. By the world we do not mean the irreligious part of the community, identified as such by religionists; but we mean mankind universally. There is a great many *long faces*, a great plenty of *long prayers*, *go-to-meeting folks* exist in abundance, and *religious* conventions are sufficiently numerous and frequent. This way of doing business passes for religion in these days.

[From the New York Telescope.]

Come preach for us, and we will give you a greater salary.

Henry Chase a Methodist minister, in New York, has left a snug birth of eight hundred dollars salary among his brethren, and gone to preach at the Mariners' Meeting-House: and do you suppose his wages are less? You can answer this question, reader, before I can do it, for you know such a thing would almost be unprecedented in the history of hirelings. ☞ He now receives *one thousand*, and probably twice as much as before in perquisites!

Once the poor despised Methodist preachers received about eighty dollars per annum, with the persecution, privation, and suffering, which their Master told them they should have; but now they are honoured, respected, and even demand a handsome living from the people as a right, for themselves, their wives and children. Who would not turn Methodist parson, when such

fine inducements are held out for an easy and honourable birth?

It was not long ago that the Agents of the Methodist Book Concern, reprinted, in whole or in part, a pamphlet written by a Presbyterian Priest, to show the duty and necessity of the people to support their ministers.—How then can this sect, with consistency, bear a testimony (as they once did) against preaching for money?

ON THE PRESENT AND FUTURE TIME.

The current or stream of pure and undefiled religion, is now extremely low—it can hardly be said to flow at all. Nor will it ever again rise and overflow its banks, watering and fertilizing the country all around, as in former times, until the Lord send down his showers of grace and mercy on the hearts of the children of men.—And will the Lord ever more extensively revive his work, and cause his grace to descend upon the different sects that now exist, making them pure and holy bodies of people? No, never. As the Lord declared to Amos concerning his people Israel, saying, "*I will not again pass by them any more,*" Amos, vii. 8, 9, so likewise the Lord is about to withdraw his light and presence from all sects, in consequence of which they will become very corrupt, fall into divisions, and finally come to nought. There is indeed already, among the sects, an almost entire departure from God, and they will never more return to him; and when the Lord again truly revives his work, and makes his power known, it will not be in any sect, but among another kind of people, with whom there will be no rulers of synagogues, either Jewish or christian, no clerical orders, no elders, deacons, class leaders, or other officers—for in that day, there will be but *one shepherd* and *one fold*—there will be but *one master*, and all the saints will be *brethren*—no one above another.

When this period shall arrive, the voice will go forth—Come out of Babylon, my people, that ye be not partakers of her sins, and receive not of her plagues. And the judgements of God will be proclaimed, to the dismay and confusion of every sect, against all who worship the beast and his image, or receive his mark in their foreheads, or in their hands. The perceptions of the writer, in regard to these things, are clear and unhesitating, and they will be realized at no very distant period. Until

they do take place, mankind will rapidly increase in wickedness, and every sect will continue to go farther and farther astray.—And when the truth is declared, those who reject the counsel of God against themselves, and go on to fill up the measure of their iniquity, will experience calamities and judgments not less striking or destructive, than those which befell the Jews, after they had crucified the Son of God.

STATE OF THE CHURCHES IN PHILADELPHIA.

There appears no abatement of the strife and disagreement in the various religious societies in this city, but they are rather increased. The Presbyterian congregation in Thirteenth street, remains much in the same condition as when noticed in our March number. Its pastor is opposed to all creeds and confessions of faith drawn up by human authority, (as all modern creeds must be) and his ministry is attended by a very numerous audience. The case of this congregation came before the General Assembly of the Presbyterian church, at its last session in this city.—There was a great deal of debate and zeal displayed with respect to it, in which Mr. McCalla, the controvertist, particularly distinguished himself, and occupied the floor much to the annoyance of the Moderator to the Assembly, as well as to the expense of the patience of his hearers.—Blustering words, however, are very harmless things when the beast has got no *horns*, and it turned out that the General Assembly could do but little in the business except pass a few harmless resolutions, which are no more than blank pieces of paper, when people are resolved to judge and act for themselves. Temporal power is very much wanted by some men to carry their designs and intentions into effect; and ecclesiastical bodies can do but little without it when people are well informed and understand their own rights.

The disagreement which commenced among the Episcopalians in this city some time ago, has since greatly increased. At a convention lately held in this city, which was very numerous attended, feelings were elicited, and manœuvring and words used, which, in all probability, were never before witnessed in this body since it had an existence. There are now evidently two parties among the Episcopalians in this state, the *Evangelical party*, and the *High Church party*; and like all other parties, each is striving to obtain the ascendancy. An assistant Bishop was to be

elected at this convention by the preachers and delegates present. One of the candidates for the office, as a matter of course, was of the *Evangelical*, and the other of the *High Church* party. So equally divided were the parties, and so true to their respective candidates in voting, that no Bishop could be made, and the business is delayed to the next convention, which is to meet at Harrisburg, when the struggle will again be renewed.

The party, or rather the disaffected persons which were thrown out of the first Baptist Church in Second street, formed themselves into a society, and applied to the Baptist Association to be received into that body as the first Baptist Church in Philadelphia, in order that they might lay claim, as such, to the property belonging to the Second street Baptist Church. The Association hesitated to receive them, and lately met, when this business was brought forward, and produced all that warmth of feeling, strife and contention, which such a case was calculated to excite. The ejected party were not able to accomplish their purpose; but as the Baptist church in Second street has the most property belonging to it of any Baptist church perhaps in America, the strife respecting who shall possess it will not be likely soon to terminate if the shadow of a claim can be kept up. In this case, also, it is well that neither party has temporal power, or *horns*, lest bodily injury might ensue.

We next come to the strife and contention among the Friends, who have almost ceased to be friends to each other any longer. Those who are called the orthodox party, appear to be putting forth all their strength, and using all their ingenuity to carry their measures fully into effect, and prostrate all those who withstand their orthodoxy, or their authority. They have lately obtained the assistance of an able female general from England, by which they expect to prosecute the war to greater advantage, and accomplish the victory more speedily, as well as render it more final and complete. At a late Quarterly Meeting held in this city, the parties were so engaged in the momentous contest that they neglected their dinners, and continued the meeting from ten in the morning till darkness made its approach, when they adjourned to meet the next morning, and finally ended the meeting between 1 and 2 o'clock on the succeeding day. This is perhaps the first time the Quarterly Meeting ever lasted over one day, and it is very seldom continued longer than four or five hours. What will be

the final result of these struggles and commotions, time must disclose. Much good in the end may be brought out of them, by an all-wise and superintending Providence. For storms and tempests serve to disperse and correct an infected atmosphere; and when a fountain has become corrupted by remaining in a too quiet state, it is generally purified and rendered suitable for preserving life, by getting into a rough current, and pitching and foaming over cataracts and among shoals and rocks. The truly pious need never be hurt, or be under any apprehensions that truth will fall to the ground. Its author is abundantly able to preserve it, and he that believeth *will not make haste*, or be under any dismay respecting its final success.

There is a party broke off from the Methodist Episcopal Church in this city, and have a meeting house erected of a very convenient size; and there has been another meeting-house lately erected in Kensington, near the city, for a person who was shortly since a preacher in the Methodist Episcopal Church, but who is now separated from them. Of rents among the Methodists in other places, it is not intended here to speak. The time however is coming when nothing among any class of people, except what is built on a rock, can stand, and when *every plant which the Lord has not planted will be rooted up*:

[From the *Evangelical Witness*.]

"It is urged against the adoption of the Bible as the supreme standard: Who is to be the judge? To which we answer, every man is to be the judge of what the Bible teaches himself in his private capacity, and no man may interfere with his private opinions and private conduct. God has left the conscience of man free from the dictates and commandments of a fellow creature. I have no right to prescribe to you, nor you to me. What opinions we hold, what principles we practice in our private capacities, God only has a right to cognize."

[The above is more worthy of notice as coming from a very narrow contracted Presbyterian minister.]

The poet Cowper, (says the Religious Inquirer) having resolved on suicide, from pensiveness and religious depression, went to London Bridge to throw himself into the Thames; but seeing the water covered with boats, and the bridge with passengers, he gave up this attempt, lest he should be rescued from drowning, and

going into a druggist's shop, procured a vial of arsenic or laudanum, called a coach, and set off for his lodgings, intending to swallow the fatal draught as he approached his own door. As the coach drew near his lodgings, he searched his pocket for the opiate, and either found the vial broken, or its contents spilt. These events so impressed his mind with belief in a particular providence, that he immediately composed those well known lines, commencing with

"God moves in a mysterious way,
His wonders to perform," &c.

Places of worship in London—The following is a list of the number of places of worship in London, and the different sects to which they belong: Established church, 152; Foreign do. 19; Baptists, 39; Calvinists, 21; Independents, 51; Methodists, 28; Presbyterians, 9; Jews' Synagogues, 7; Quakers, 7; Bavarians, 1; Jerusalems, 5; Moravians, 7; Sandamanians, 3; Unitarians, 4; Burghers, 5; Anti-Burghers, 3; Roman Catholics, 12—Total, 373.

The Jews—Forty-seven Jews in Charleston, S. C. have withdrawn from the Regular Synagogue, and obtained an act of incorporation under the name of the "Reformed society of Israelites." The change in their mode of worship, which they propose, are stated to be—1st. To read most of the prayers in English instead of Hebrew, as is now universally practiced—2d. To discontinue the use of such ceremonies as partake strongly of bigotry—as owe the origin only to *Rabbinical* institutions, and as are not embraced in the moral laws of Moses—3d. To abolish the use of such portions of the Hebrew prayers as are superfluous—and 4th. To follow the *Pentateuch* so far as it is said to be in the original Hebrew. [Late paper.]

On account of the index which accompanies this number, we have not been able to insert the Declaration made by the Reformed Baptist Churches in North Carolina. A communication respecting the reception of this Declaration, at some of the Associations in North Carolina, has been received, and will appear in our next number.

The Reformer is printed on the first of each month, at one dollar a year. Letters to be addressed and payment made, to T. R. GATES, Proprietor and principal Editor, No. 290, North Third Street, Philadelphia. Numbers can be supplied from the commencement of the work.

Ro
seek
judg

INDEX TO THE REFORMER.

VOL. VI—1825.

Anniversaries, - - - page 95	Moral indecision, - - - page 93
Berean, - - - 79, 165, 191	Meeting-houses, - - - 128, 138
Brownlee, "Dr." - - - 105, 179	Methodist College, - - - 47
Bible Societies, - - - 6, 8, 109, 152	Mahomedan do. - - - 47
Cyril, - - - 121	Methodists in England, - - - 46, 77
Creeds and Confessions, - - - 139	Methodists in Portland, Maine, - - - 89
Carlisle, the deist, - - - 111	Modern missionaries, - - - 19, 48, 144
Church Music, - - - 38, 115	Missionary frauds, - - - 168, 192
Christian principle, - - - 171	Missionary beggars, 22, 31, 157, 161, 173
Christians, number of, - - - 172	Missionary cause, 30, 31, 128, 172, 176
Columbian College, - - - 32, 44	Modern clergy, 47, 118, 137, 143, 156
Clergy in France, - - - 29, 110, 126	Ministers, "700 000," 8, 34, 70, 97, 115
Clerical arrogance, - - - 11, 104	Navy chaplains, - - - 53
Christian evidence Society, - - - 29	New Sects, - - - 128, 159, 184
Christian Baptist, - - - 74, 81, 119, 147	New project, another, - - - 125
Choctaw Indians, - - - 3, 4, 36, 107	New England Clergy, 31, 33, 51, 73
Church and State, 13, 14, 57, 69, 146, 154, 188.	National Tract Society, 24, 64, 65
Donations, - - - 45, 113, 143, 160	National Missionary Society, 49, 162
Dialogue between the Pope and the Devil, - - - 25, 54, 84	National Religion, 126, 130, 133, 140, 145, 163.
Eudokia, - - - 104	Observer, - - - 149
East Indies, - - - 109	Otaheite, missionaries at, - - - 191
Execution, - - - 187	Pope, - - - 110
Espionage, - - - 148	Peregrinus, - - - 169
English Clergy, 15, 61, 87, 141, 175	Portugal, priests in, - - - 15
Educated Priests, 1, 2, 50, 51, 177	Pews, sale of, - - - 31, 48
Europe, state of, - - - 182, 183	Penny-a-week subscriptions, - - - 78
Fighting christians, - - - 76, 106	Present and future events, - - - 17
France, - - - 110, 126, 141, 175	Russia, - - - 31, 92, 160, 181
H. - - - 89	"Revival ministers," - - - 114
Henry, - - - 124	Religious rulers, - - - 95, 121
Howard, - - - 21	Ravenscroft, Bishop, - - - 24, 62
Heresies, - - - 172	Retrospective Theology, 38, 63
High salary, - - - 38	Religious world, state of, 158, 174, 178
Hired priests, - - - 143	Sabbath, - - - 190
Hermit wanted, - - - 128	Sydney, - - - 123
H. I. - - - 11, 56, 60, 89, 107	Sermons sold, - - - 159
Impostor, - - - 32	Sunday Schools, - - - 99
Indians, missionaries among, 29, 43, 52	Singular clergyman, - - - 30
Juvenis, - - - 189	Serious evil, - - - 20
Junior, - - - 83, 120, 135	Sandwich Islands, - - - 76, 81, 107
Jewish Colony, - - - 170	Spain, - - - 47, 110, 143, 160, 190
Jefferson's Preamble, - - - 164	South America, - - - 46, 160, 165
Jews' Society, 112, 142, 151, 168	Switzerland, persecution in, - - - 190
Luke, - - - 40, 59	Tracts, - - - 22, 186
Luther Rice, - - - 157	Tithes, - - - 48, 87, 175
Locke, letter of, - - - 159	Thoughtful, - - - 104
Lewis VIII. funeral of, - - - 29	Turkish Firman, - - - 45
Lotteries for churches, - - - 79	Tract Society, New York, 23, 24, 41, 66, 91.
Legislature, New York, 41, 45, 52, 57, 96, 101.	"Telescope," 37, 38, 65, 79, 138, 160, 186.
Letters, extracts from, 32, 63, 68, 77, 78, 111, 127, 170.	Theological Seminaries, 14, 35, 37, 48, 112
Mexico, - - - 46, 112, 175	Virginian, - - - 29, 40, 73
Missionary boxes, - - - 15	Wills, making of, - - - 36
	Watchman, - - - 22

INDEX TO THE REFORMER.

VOL. VII—1826.

A. G.	page 39	Moral value of an action,	page 75
A. P. S.	72	New views,	41
Amicus,	80	Noble proposition,	2
Alleghany,	108	New plan to get money,	1, 48
Allegory on War,	110	New catechism for children,	46
Asiatic Missions,	184	National Creed proposed,	9
Accommodations for secret prayer,	20	New Orleans, churches in,	65
Blasphemy,	76	National preacher,	102
Begging money,	67, 123, 178, 184	National Tract Society,	113
Bishop Hobart,	25, 56, 79, 181	National Domestic Missionary Society, 10,	
"Believe not every spirit,"	79	28, 50.	
Cyril,	72	National Religion,	34, 135, 148
Carbonari,	16, 30	New England religion,	19, 49, 89, 123,
Cowper, the poet,	188	126, 132.	
Columbian College,	159, 183	Penn,	73
Christian Baptist,	58, 127, 149, 180	Prize Essays,	74
Churches in London,	188	Pope alarmed,	72
Conflicting sentiments,	40	Prophecies,	80, 121
Church and State,	51, 90, 136, 162, 166	William Penn's religion,	46
Church of England, wealth of,	16, 137	Present age,	95, 111, 173
Crimes, increase of,	91, 128, 175	Present and future time,	186
Churches in Philadelphia, state of,	48,	Power of conscience,	171
79, 187.		Pious Frauds,	65, 66, 95, 117
Duncan's case,	12	Russia,	29, 144
Discourse,	129, 169	Religion that is vain,	13
Dr. Franklin's Religion,	143	Religion in Canada,	26
Expositor,	94, 118	Religion in Virginia,	75
Educated Priests,	11, 39	Right way,	185
Effects of kindness,	92	Reformed Jews,	188
Expectation of the Church,	13	Right of Judgment,	188
Flock forsaken,	157, 186	Roman Catholic belief,	182
Free Meetings' Advocate,	167	Reformed Baptist churches,	153, 188
France, 15, 24, 30, 45, 74, 78, 120, 125,		Roman priesthood in England,	119
127, 137, 140, 160, 171.		"Sacred Music,"	77
Geneva College,	44	Sale of pews,	77
Gill measures of Heaven,	142	Saintly swindling,	10
H. I.	23, 70, 177, 181	Singular Trial,	103
Habit,	64	Sale of sermons,	179
Irving's Sermon,	104	Speeches to societies,	179
Infidelity in Germany,	109	Sunday school Union,	163
Indians, missions among,	116, 158, 184	Singular clergyman,	114
Juvenis,	21, 86	Standing armies,	160
Jews' Society, 47, 81, 112, 122, 124, 128		South America,	15, 25, 175, 183
Loren,	134	State of Christendom,	120
Law religion,	74	Sabbath,	4, 6, 14, 15, 54, 88, 89
Letters, extracts from,	26, 28, 54, 90,	Sandwich and Society Islands,	145, 146
144, 156.		Switzerland, persecution in,	46, 64, 92
Mexico,	31	Spain,	31, 46, 96, 120, 127, 138, 158
Missionary agent,	113	Theological Seminaries, 96, 108, 112, 139,	
Missionary cause,	140, 164, 176	149, 159, 161, 166, 175.	
Modern pilgrims,	93	Telescope, 2, 36, 63, 67, 97, 107, 122, 123,	
Modern preaching,	127	138, 152, 165, 184, 186.	
Methodists in England,	182	Unemployed ministers,	109
Modern religion,	27, 97, 100, 122	Vindicator,	117
Modern ministers, 76, 111, 121, 147, 165		Virginian,	37, 68, 83
Methodist Society,	150, 176	W.	70

